THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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A FREE RELIGIOUS FAITH

Everything Remains

A SINGLE sentence can sometimes illuminate a long discussion. Such a sentence was spoken after one of the District meetings of the Unitarian and Free Christian churches recently by a laymen. The theme of the discussion was what do Unitarians believe. The reply in one sentence was, "When the Virgin Birth and the Resurrection have gone everything remains". That precisely—or in some such form—is the Unitarian message and experience. When all the relative dogmas and creeds no longer sound the bell of truth in many minds, then to Unitarians everything still remains. The temporary and passing drops out; the unchanged and unchangeable still remains. Unitarianism in the contemporary religious situation strives to rescue religion from what is called "out-worn dogmas"—out-worn because they will no longer perform the function for which they were originally intended. This position may be contrasted with another. "When"—is a frequent affirmation—"certain dogmas and creeds have gone then everything in religion has gone". Particularly is this stated about such a belief in the Resurrection. In numerous churches during the past Easter the assertion must have been made or implied that the truth of the Christian religion (and consequently, for those who made the assertion, the ultimate reality of religion) was completely dependent upon a belief in the Resurrection. Such a belief, of course, is of great positive value to many people; to many others it can be a hindrance to religious faith.

Unitarian belief is constantly engaged in the venture of rescuing religious truth from—what has become—incomplete and inadequate expression of it. From the heart of overwhelming conviction and inner experience those who call themselves Unitarians attempt to create a religious affirmation that explains what is known to them in experience, and is demanded by contemporary thought. To them the ultimate reality of religion is so impulsive that it must be saved from relative and inadequate expressions of its truth. If Unitarians are wise they will learn the true humility of their task; they will not constantly be measuring themselves up against the beliefs of others, but will be engaged among themselves in defining and re-defining what they have found out for themselves. Religion in its essence means always rediscovering what has already been discovered; and if that is a paradox too hard for logic to bear it is one not too hard for life to bear. In life the richest experiences are always developing themselves. Friendship is never a static affair of the heart; it is always developing in depth and meaning. In this manner friendship is creative; it adds to the wealth of the human personality. The human spirit always works within what it has already found, and is in that manner creative.

The General Assembly Meetings

Next week the Unitarian and Free Christian Churches will be meeting once again at their annual meetings. In the formal and informal discussions and conversations there will be opportunity to examine this great venture of faith. The Unitarian conviction cannot be left to itself to look after itself. It must be creative. It must be constantly defining and understanding its truths. For this reason we welcome one of the suggestions put forward in the document we printed last week; that prepared by three young men about to enter the Unitarian ministry. They suggested that more intimate and frequent meetings should be held for the purpose of setting out what those who meet actually do believe. As they pointed out it has been done before in the report published at the end of the war under the title "A Free Religious Faith". There is much, much to be said and thought through; this work is not being done as it might be done. It is in this range of activity that the Unitarian churches can make their strongest impact upon those who are seeking for a faith no longer explained by traditional statements. Let Unitarians understand what they mean by "everything"—all that remains when certain traditional beliefs no longer explain.

Practical Problems

THE INQUIRER, in various ways, necessarily feels the pulse of the religious movement which it serves. The pulse is weak in some constituents, but it is beating virile and strong in others. The tendency is, of course, always to be aware of weakness. That is natural enough in a movement which is always—and should be—measuring itself up against its task; but it would be wrong not to take account of strength. It is probable that against every weakness some clear evidence of strength could be placed; and in the future it will be strength that will decide and not weakness.

The immediate practical task is the adjustment of church and general institutional life to rapidly changing economic circumstances. The practical problems of the 1950s will not be solved by the habits of the 1930s, and certainly not those of the 1910s. The movement owes a debt to those ministers who recently in our columns have pointed to the changed circumstances of ministers' stipends. It is a distasteful subject. Ministers would rather remain silent about it. But silence does not always jog the wheels of custom. No other principle can be laid down, or need be, save that each congregation should be aware of its own responsibility within its own resources. This problem is not unrelated to another, that of the merging of congregations and ministries. In this matter it is not wrong to say that the life of the spirit is asked to create for itself its own adequate medium and opportunities. Once again the customs of the past need not be the adequate guide of the present.

The Colleges

We could wish that some opportunity had been found at the meetings for discussing the future of the colleges. This is one of the gravest problems of all, and in spite of much devoted labour during the past two years in committee after committee we doubt whether the responsible authorities—the trustees of each college—have yet found a way out. The

situation as we see it is precisely as it was described in these pages a little less than two years ago. "The Unitarian community", we then wrote, "in its own particular way, is in possession of two colleges, the Unitarian College, Manchester, and Manchester College, Oxford. We warn the Unitarian community that both these institutions face disaster or semi-disaster." We weigh our words with the greatest care, and with the full knowledge of the hours of labour expended by some since those sentences were written, when we write that in the appreciable future this warning will gather force. The Unitarian community should make every possible effort to inform itself of what is taking place, and to ensure that the colleges upon which it mainly relies for its ministry—not to mention less tangible but important matters—should still be able to perform their function in the future.

RACE RELATIONSHIPS IN AMERICA

A DECADE OF CHANGE

By Loren Miller

(The following is taken from an address delivered by Mr. Loren Miller in the First Unitarian Church, Los Angeles.)

ONE OF the approved methods for determining the rate and character of change in a given area of human relations—the reasons underlying it and the prospects for its continuance or retardation—is that of selecting an arbitrary date and of examining into the changes that have taken place between that date and a subsequent one.

Let us turn back to 1940. At that date political parties in the United States were perfectly free, by a unanimous Supreme Court decision of 1938, to bar Negroes from party elections. The Democratic party availed itself of that privilege in every southern state. Federal and State courts claimed, and exercised, the power to forbid Negro ownership or occupancy of land covered by racial restrictive covenants. Federal Housing Administration, a government agency, required the insertion of racial covenants in deeds or agreements before it would insure home mortgage loans. All states were free to exclude Negroes from graduate and professional schools, and southern states followed that policy. There was a double standard of teacher pay, with differentials against Negro teachers, in southern school systems. Railroads claimed and in most cases exercised, the right to remove Negroes travelling in interstate commerce from Pullman cars in states requiring racial segregation and to force them to ride in special Negro cars. Negro passengers were barred from railroad dining cars until all white passengers had been served. Bus lines, bowing to state segregation statutes, segregated their Negro passengers in interstate commerce. Railroad labour unions, operating under federal statutes, forbade Negro membership and compounded that evil by entering into agreements with carriers designed to exclude Negroes from employment on railroads. Congress had classified virtually all Asiatics as ineligible to citizenship and state laws forbidding land ownership by these aliens ineligible to citizenship had been unanimously approved by the Federal and State Supreme Courts.

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In 1940 there were no laws or ordinances embodying the principle of fair employment. The concept of the right to work as a civil right was equally unknown. No serious efforts were being made anywhere to enact that kind of legislation. Large and powerful labour unions, such as the Boilermakers and Machinists, denied membership to Negroes. Exclusionary policies prevailed in many smaller and less well known unions.

In 1940, Negroes were barred from organized baseball and from professional football. In truth, that same rule was in effect in all professional sports with the striking exception of boxing. Amateur sports, such as bowling, golf and tennis, maintained lily white policies.

In 1940, Negroes were not permitted to enlist in the Air Forces. The same rule was in effect in the Marines and Coast Guard. The Army rigidly segregated Negroes and for the most part, confined them to menial branches of the service. The Navy permitted enlistment of Negroes only in the Stewards' branch. Negroes were segregated in all State Guards.

By mid-1950 there had been vast and far reaching changes in the particular situations that I have just enumerated. In the field of the law, the United States Supreme Court had invalidated the political parties of the right to bar voters from elections on the basis of race. Federal Housing Administration had reversed its policies and where it had once required it, it now forbade the insertion of racial covenants on land where home mortgage loans were sought. In another series of decisions the United States Supreme Court had ruled that Negroes must be admitted to state graduate and professional schools where no equivalent facilities were provided and, more important, had laid down a series of tests that made it seem extremely unlikely that separate facilities can be provided on a segregated basis that will meet constitutional requirements. Moreover, it had held that Negroes admitted to state institutions must be admitted on a basis of absolute equality with no distinctions imposed because of race. Double standards of teacher pay had been condemned in other cases. Railroads had been forbidden to discriminate against Negro Pullman passengers and Negroes had been ordered admitted to dining car facilities on the same basis as other passengers. Bus lines had been directed to disregard segregation statutes and to cease penalising Negroes in interstate commerce. Railroad labour unions had been ordered to cease entering into discriminatory agreements with carriers to effect disadvantages against Negro workers.

By 1950 eight states had effective fair employment practices Acts. Many cities had taken the same stand. The nation itself had had a fair employment order in effect during the war years. Similar laws and ordinances were pending in many other states and cities with fair chances of passage. The California State Supreme Court had held in a case involving the Boilermakers, that unions entering into closed shop contracts were required to admit Negroes to full membership. The Machinists union had dropped its colour bar. Other lesser unions had followed suit.

Negroes had broken into organized baseball by 1950 and had become stars in world series contests. Professional football had lowered its barriers, as had almost every other professional sport. Negroes were competing in amateur golf, tennis and bowling tournaments.

In 1950, the Air Force had not only dropped its rule against enlistment of Negroes, but had thoroughly integrated them in all of its various branches. The Coast Guard and Marine Corps had lowered their barriers. The Army had announced an integration programme designed to remove the last vestiges of segregation. The Navy was enlisting Negroes in all branches and the first Negro in history had graduated from Anapolis. Six states had passed laws forbidding segregation or discrimination in State Guard units.

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You will have observed by this time that I have left out of account those instances in which there has been no change in the pattern of race relations in the past ten years. That is not because I am unaware of these unchanged situations. I know as well as you that segregation is required in all southern, and some border, states in public and semi-public facilities, including schools to the college level. I know too, that evasive practices have been resorted to circumvent some of the court decisions about which I have been talking. All too many labour unions still exclude or discriminate against Negro workers. I am conscious of the total failure of the administration to secure passage of its civil rights programme. It happens, too, that I have been in the South twice within the past few months and that I have seen and felt at first hand the position of the Negro, how he is stripped of the dignity that ought to belong to every individual in our society. In one southern airport there are two rest rooms—one is marked "for ladies"—the other "for coloured women". I do not know what coloured ladies do in cases of emergency in that airport. Street cars in another city have two divisions: one is marked "reserved for white people"—the other bears the

legend that it is set aside "for the coloured race". In another city taxicabs bear signs on the outside: "for coloured passengers only" or "for white passengers only", as the case may be. In still another city Negro air travellers cannot ride to the city proper from the airport in the taxis that are otherwise available. Negro taxis are not permitted to stand at that port. So the coloured passenger must put in a call and wait until a "Negro" taxi can come out and get him. While he is waiting he cannot get anything to eat or drink. Other situations are equally ridiculous, equally in need of correction. But, I have selected the instances in which change has been marked because they seem to me in areas which are of great moment under our democratic system: the right to vote, the right to live where one chooses; the right to a job for which one is qualified; the right to secure an education; the right to belong to a union of the workers in one's industry—all of these things seem to me to be rights which are basic to an exercise of full citizenship. The fact that there are favourable trends in these areas seem of importance. The lags in other fields, the evasions that are practised where departures from old customs or laws have been made, seem to me to be understandable under a democratic system with its clashes between conflicting interests. That understanding does not, of course, imply that they should be tolerated or left to flourish.

MARGARET BARR REPORTS

(The Rev. Margaret Barr has recently returned to her work in the Khasi Hills, India, after a lengthy stay in this country, America and Australia. This is her first report.)

FIRST of all I am beginning to realise that the idea of the Gandhian way of life, of sacrifice for the common good and of co-operative community living is something as yet far beyond the scope of the Khasi mind. That is not unnatural so recently emerged from barbarism, and with no age-old tradition of cultural and spiritual greatness behind them; how should they be able to understand and appreciate the fine flower of Indian thought and religion embodied in Gandhi? Basic education was his creation, and already a number of so-called Basic schools have been started in these hills, but except for one school that has been pioneered by a Bengali and one only of the Khasis who went to Sevagram for training, I find little trace of the true Basic spirit. For example at Sevagram on January 30, the third anniversary of Gandhi's death, the day was celebrated with solemnity by some hours of fasting and silent sacrificial spinning and an attempt made to help the children to understand something of what the life and death of the great leader have meant to India and the world.

In the Khasi Hills, as the day was a national holiday they treated it like any other holiday, closed the schools and went off for the day picnicking and making merry without any reference being made to the reason for the setting of that day apart from others. This may seem a small matter but it is typical. First and of most importance in almost every Khasi mind is pleasure, enjoyment, promotion, more money, getting a maximum wage for a minimum of work, in short a childish and irresponsible attitude to life and work, so that the Gandhian attitude is utterly unintelligible to them. I had hoped that some of my Unitarian fellow-workers would be different and came back full of eager plans for making this new centre a real Gandhian Community Centre. I know what a splendid housewife Ekiman's wife is, and was looking forward to making her commander-in-chief of our community kitchen, so that everyone who came here, guests, workers or trainees, would learn how spotless and beautiful a Khasi kitchen can be. But alas! they are not willing to join a community kitchen. At present there are six people in all at the Centre and for those six no less than three separate lots of cooking and pan washing are going on daily, with all the waste of precious man-hours that that involves, hours that could be spent so much more profitably in work of a more important nature. Anything less Gandhian it would be difficult to imagine. So much even of my time is perforce being spent in the menial jobs which, in a real community centre would be reduced to a minimum and shared by all. One solution, of course, would be for me to have a servant, but to do so would be to abandon the principle of community living which was not only Gandhi's but has also been mine all the years I have lived in the Khasi Hills.

It looks as though I shall not be able to achieve much unless I get some colleagues from other parts of India. And that brings me to set-back number two. I thought I had got such a colleague in I. B. Turkman, of Lucknow, who had declared his intention of joining me here. He is an expert in certain branches of bird and animal husbandry, especially poultry, and has for many years been devoting his spare time to trying to organise a Liberal Religious Movement in Northern India. Having been seriously ill last year he has thrown up his work in U.P. and come over here to join me. It seemed an ideal arrangement and I have been counting on his help to get all the animal side of the Centre well in hand before the rains start in a few weeks time, as well as to have his help in the training of young men for Liberal Religious work. Alas! he has fallen ill again and is at present in Shillong too weak to undertake the long walk out here, and I feel very doubtful as to his ability to stand up to the rigours of our hill climate.

Set-back number three. Though I went to the Annual Conference of the Churches early this month and explained my aims and hopes for this Centre, I have not yet had a single young man applying for a scholarship to come for training for church work. But that doubtless is just a matter of time.

I have moments of despondency when I wonder whether I am wasting my life, in trying to work for Khasis and whether I could not do more for world brotherhood and Liberal Religion by going to some other part of India where there are groups of really Gandhian workers. But when I begin to feel like that there rises before me the image of Hajom Kissor Singh, the founder of the Khasi Unitarian Church, the man whom I never met in the flesh but whose spirit has been calling to me for over twenty years to feed his sheep and tend his lambs. And I know that however difficult his descendants and successors may find it to understand what I am trying to do, he would understand and approve. And then the assurance sweeps over me afresh that in spite of set-backs and difficulties, disappointments and discouragements, I can no other but be faithful to the charge that he and the God he worshipped have laid upon me.

And now to end with some more cheerful news.

The new Governor of Assam, who was a friend and colleague of Gandhi's in the old days, and believes in his teaching, is showing great interest in my work and giving me considerable encouragement.

Secondly, as regards my health and strength. The luxurious life I enjoyed in far away lands had made me so soft that the first walk I did after getting back exhausted me so much that I began to fear that the days when I could tour these hills with comfort and pleasure were behind me. Now, however, having walked about 150 miles during the last four weeks, I am delighted to find that the old toughness is reasserting itself.

Lastly, my little adopted daughter is well and strong, a gay and merry little companion, and she had not forgotten me during my long absence.

So in spite of difficulties and set-backs and loneliness, life is very far from being without its compensations and I would not change places with anyone in the world.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN

ANNUAL MEETING

Thursday, 19th April, at 2 p.m.

CONWAY HALL

Chairman: Mrs. F. Sokell

ADDRESS BY THE NEWLY ELECTED PRESIDENT

THE UNITARIAN COLLEGE, MANCHESTER

THE SEVENTH MINISTERS' SUMMER SCHOOL will be held at 3 p.m. on Tuesdays, May 1st, 8th, 15th and 22nd

Lectures will be given by

Rev. S. Spencer, F. Kenworthy and R. V. Holt on "Barth and Brunner", "Niebuhr", "The Nature of Proof in Religion", "Nature and Purpose"

JESUS AND INDIAN THOUGHT

by Irene Ray

(Irene Ray is an Englishwoman living in Calcutta)

TO THE spiritual seeker it soon becomes apparent that the relationship of the individual with the universe is dependent upon another, more subtle, relationship, the relationship of the individual soul with the universal Soul, or God. And here experiment and experience results in the conviction of the merger of the lesser into the greater. This true humility in the individual is not merely an attitude of mind or a pattern of behaviour, it is based upon deep humility of soul. "Not what I will, but what Thou wilt", cried Jesus in his bitterest hour, when it was but natural that with his whole being he should revolt from what lay before him and seek some means of escape. His words reveal the secret of his mighty strength and show it to be based upon a life-long discipline without which he could not have stood the test. "Thy will be done", was the guiding principle of his whole career and the source of that humility which enabled him to identify himself completely with his Father. He felt himself to be merely the instrument of his Father's will.

In this idea too, may surely be found the solution to the problem whether or not Jesus preached his own pre-eminence as it is held the New Testament writers claim for him. If he said, "I am the way, the truth and the life", if he said, "No man cometh unto the Father but by me", his own complete self-effacement amply justifies these claims as simple statements of universal truth. For it is universally acknowledged that the highest spiritual development lies in that state of mind which can declare, "The words that I speak unto you I speak not of myself; but the Father abiding in me doeth His works. Believe me that I am in the Father and the Father in me". Those who see in these words the aggrandisement of the individual do but reveal their own lack of understanding. "For I am the goal of the wise man, and I am the way", says Sri Krishna in the *Bhagavatam*. "Take refuge in Me", he says repeatedly in the *Gita* where whole chapters are devoted to statements which if interpreted from the narrow personal standpoint would make a mockery of the whole book. But India does not appear to have fallen into this error, saved from it, no doubt, by the fullness of Vedantic teaching of which Sri Krishna is himself an exponent.

The surrender of the individual to God, the merging of individuality into the One, is the ultimate religious experience which all must attain, no matter what the path or the name given to it. And yet this call to surrender, this demand upon the individual to give up even his individuality, is frightening and repulsive. To each one of us our individuality is a precious thing, to be preserved at all costs, to be used at best as a means of spiritual growth, at worst as a means of attaining power and place. To give up individuality would therefore seem suicidal in effect, removing the worth and meaning of life itself. This seeming paradox resolves itself with the deepening of spiritual experience. To the seeker it early becomes apparent that the centre of all morality lies in unselfishness. If there is one word which sums up the whole of spiritual teaching it is the word unselfishness. And it is unselfishness carried to its logical conclusion which finally demands that the seeker renounce too his own limited separate individuality. It is the final step which resolves the paradox for it is then that the individual attains oneness with God, oneness which gives him a new conception of individuality in which he sees that individuality has no meaning until the realization comes that the self of one is the Self of all. For the limited individuality is ever subject to change, while the universal individuality is changeless and infinite.

With that realisation come Knowledge and Love and with it too comes humility, complete self-effacement in a positive form in which the individual feels only that he is the means through which functions the one Self of all. And he sees, too, that whether or not others are conscious of the fact, all people and all things are likewise the instruments of that from which they have derived existence.

But this realisation is the goal of spiritual life, it is the end towards which all are striving. Until that end is reached individuality must remain. The little self, the ego, can be reasoned away, but it always returns to be the source of all our misery. It is therefore necessary for the spiritual aspirant to exercise great skill in dealing with the problem of his own ego. The key to this lies in the fact that the end must also be the means; the goal is the way. So, if the goal of spiritual life is the elimination of the lesser self, the means must be such that in effect the lesser self is overcome. How this may be done was very clearly taught by Sri Ramakrishna, and those who are familiar with his recorded conversations will recall how he differentiated between what he called the "unripe ego" and the "ripe ego", or the "wicked 'I' and the servant 'I' ". The "unripe ego", he explained, causes one to feel, "I am the doer", "I am so and so", "I possess this and that", "I am learned, or rich, or clever", and so on. The "ripe ego" is the "Knowledge ego", the "devotee ego", the "servant ego" or the "good ego".

"You may indulge in thousands of reasonings, but still the 'I' comes back. You may cut the peepul tree to the very root today, but you will notice a sprout springing up tomorrow. Therefore if the 'I' must remain, let the rascal remain as the 'servant I'. As long as you live you should say, 'O God, Thou art the Master and I am Thy servant.' The 'I' that feels 'I am the servant of God, I am His devotee does not injure one. . . . By constantly practising this kind of 'I consciousness" one ultimately attains God. This is called *bhaktiyoga*."

Sri Ramakrishna also likens one who has attained God to "a child five years old". A child becomes as quickly detached from a thing as he becomes attached to it. He has no feeling of high and low in regard to persons. He does not know hate or what is holy or unholy. The ego of such a man may be called the "ego of a child", "the ripe ego".

"Great sages have childlike natures. Before God they are always like children. They have no pride. Their strength is the strength of God, the strength of their Father. They have nothing to call their own. They are firmly convinced of that."

A Christian cannot but be touched by these words of Sri Ramakrishna which recall Jesus' own use of the child as a simile and his own expression of the same truth in the words, "Except ye become as little children ye cannot enter into the kingdom of heaven".

What ever the means used to overcome the lesser self, the effect will be the purification of the mind. True humility is therefore the highest purity and—"Blessed are the pure in heart for they shall see God".

THE PRESIDENT OF THE GENERAL ASSEMBLY ON MINISTERIAL STIPENDS

MR. HAROLD B. MOORE, at the Annual Meeting of the Liverpool District Missionary Society, held last Saturday, said that during his year of office a President heard many things that must not be repeated, but his notice had been drawn recently to a couple of statements, one oral, the other in print, on which he would venture to comment. Some individual had remarked, "I don't pay anything for my religion"! Did that not sound almost incredible in these times, when one could hardly draw breath without having to pay for it? If one did not take one's financial share in the work of religion the burden could not be evaded; it was only flung on someone else. If this principle were to be carried out in the churches, what a sorry state of affairs we should be placed in. From time immemorial people had felt the urge to express their gratitude for benefits received, but now people were all having so much done for them that they were in danger of losing the faculty of service as return for all their many privileges. But it was desirable that they should not accept the notion that service consisted in simply doing as they were told, and letting others do all the deep thinking.

The other statement to which he wished to refer had appeared in THE INQUIRER, and asked how a minister could be expected to make ends meet on £350 a year, plus a manse. It had been his privilege to interview many men applying to enter College, and he immediately warned all such that, if they entered the ministry, they must not expect to make a lot of money out of it. When a minister took up his work, he soon realised that compared to professional work, the

returns were not the same order. Our young men must be compensated in the best possible way. No minister ought ever to be worried over his worldly circumstances. Remuneration today ought, as far as possible, to be made equivalent to the rising cost of everything. In estimating value in the commercial world, people invariably appraised in terms of productive capacity. Surely a minister of religion was as productive as men in the mine or on the land. Just because the minister did not produce what could be seen or touched his work was not properly appreciated. If a minister were performing his job properly, he was doing all he could to make the world a better place for everybody.

PRESIDENT-ELECT OF THE GENERAL ASSEMBLY

THE REV. G. RANDALL JONES, who will be elected President of the General Assembly at next week's annual meetings, is the minister of the Bridport congregation. This is the first occasion on which a President has been chosen from the Western Union. In his earlier life Mr. Jones was a civil servant. He took his first degree, in science, in 1913. He obtained his B.D. degree, with five distinctions in 1917, and in the same year became minister of the Pendleton Church, Manchester. From there he moved to Norwich and from Norwich to Bridport, where he has been for 24 years.

THE REV. G. RANDALL JONES, B.D.

As readers of THE INQUIRER know full well from Mr. Jones's frequent articles, he has the gift of stating difficult things simply. If there is a left and a right in Unitarian theology he is to the right, but his right embraces with deep understanding all the diversities of opinions in the Unitarian churches. In his catholicity, charity, yet tenacious hold on personal convictions, he is a representative of the Unitarian and Free Christian spirit at its best.

He will serve during the coming year the congregations of the Assembly with the utmost devotion. Since 1948, in addition to his duties at Bridport, Mr. Jones has been District Secretary of the Western Union. The churches in the West know something of the care and efficiency which Mr. Jones will bring to his new task.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"THE LABOURER AND HIS HIRE"

SIR,—Mrs. J. Phillips pities "the minister who cannot manage on £350 per annum and a free house". Am I right in presuming that she refers to me?

Let me put forward some facts, at a risk of repeating what "An Average Minister" wrote. In the past 12 months I have spent the following: rates £40; electricity, gas, coal £45; repairs and fittings £11; food £157; insurances £40; donations and subscriptions £18; rail and bus fares £15; stationery and postage £8; telephone £15 (it is not every church which meets the minister's expenses incurred in doing the work of the church); clothing, cot, pram, etc., for two infants £51; papers, books £9; a whole host of sundries £19; being a total of £420. This does not include luxuries such as holidays, smoking, entertainment or clothing for my wife or self. Which £70 ought I to sacrifice to make ends meet? Mrs. Phillips knows as well as I do that there isn't a single item listed above which won't cost more this time next year.

And so it's not pity I want; it's the money to meet the bills which I know will come in.—Yours, *Arthur H. Birtles.*

Southport.

SIR,—Mrs. Phillips's attitude fills me with *dismay*. It ill becomes a minister's wife to provide arguments for encouraging the prevailing complacency towards efforts at maintaining the status of her husband's profession. Had she not been such a newcomer to the ranks of the ministers' wives, she would have been able to appreciate some of their real sacrifices and circumstances, and possibly share some of their aspirations.—Yours, *Lucy Maw.*

Bromley Cross, Bolton.

AN INTERNATIONAL ADVENTURE IN LIBERAL EDUCATION

SIR,—Although a general war with Russia does not seem imminent, the international situation is tense and dangerous, and causes us all anxiety. The cold war looks like lasting indefinitely, and will only lessen as the unity of the free world grows. This depends on the growth of a positive and unifying vision. We do not want a new fanaticism, but the widespread growth of a sane, practical and reasoning faith. Such a faith is with us already, and as individuals we can help it to grow and spread. But how?

Clearly one of the first and nearest tasks is to strengthen the spirit of unity and co-operation in Western Europe. With four main languages, conflicting economic problems, and deeply-rooted national traditions, fear and suspicion between the West European countries grows easily. If we are to achieve unity in Europe, we must build up in each country a large number of young people who speak at least three of the European languages, who have friends in every country, and who have a good understanding of the social and religious problems which face us.

Conscious of this need, Professor Casparis and the liberal ministers of Graubünden in Switzerland have formed an association to build an international education centre there; and buildings will be erected as soon as enough subscriptions have been received—probably next year. The courses will last for several months, and the principal subjects will be: languages, social, international and religious problems; and democratic leadership. Until the college is built, the Association holds an Annual Short Summer School, with lectures, discussion and recreation. The first of these was held last summer. (The short conference this year is to be held in Klosters, Graubünden, from July 24 to August 2. Among the discussion leaders will be Dr. K. Leese, Dr. J. Wolff, and Dr. Hoenderdale.)

This scheme has the wholehearted support of the International Association for Liberal Christianity and Religious Freedom, and of the International Religious Fellowship; and we intend to see that English youth is well represented at this school. However, the young people (ages 16-22) whom we feel would most benefit from the school are almost invariably unable to pay their own expenses, which amount to £30 for the short conferences, and £100 or more for the full courses. We are therefore launching this appeal, (a) to build up a fund from which scholarships and assistance grants may be made available, and (b) to assist the College in whatever ways are possible within the present currency restrictions, and we believe readers of THE INQUIRER will give us the support we need.

Cheques should be made payable to "The Modern International College Appeal Fund", and sent to the Secretary, D. C. W. Crick, Esq., B.A., 57 Montague Road, Cambridge.—Yours,

F. J. M. Stratton, H. S. Carter, D. C. W. Crick, D. E. Clarke.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7554. Editorial: EUS. 3912

Croydon.—The Annual Report shows that excellent progress has been made during the past year. Membership and attendances at the Services have increased, while the Sunday School and Women's League have likewise both made headway. A junior branch of the U.Y.P.L. has been started. A warm vote of thanks to the Rev. and Mrs. Chalk and their sons, and to the officers of the church and institutions, was passed at the Annual Meeting on March 21.

Scarborough.—To make Unitarian visitors to Scarborough welcome, the Westborough Unitarian Church, Scarborough, are to serve coffee after the morning Service during the summer months, when visitors will have an opportunity of meeting the Minister and congregation for a social half-hour.

This innovation, suggested by the Minister, the Rev. W. T. Wilkins, was agreed upon at the 77th Annual Meeting.

Another feature successfully introduced by Mr. Wilkins is the bi-monthly "open-forum", held after evening Service, when the Minister answers written questions submitted by members of the congregation, and coffee is served.

In his Annual Report the Secretary, Mr. W. Johnson, said, "Our thanks are due to Mr. T. B. Kettle, who was responsible for keeping the pulpit supplied with preachers during the period when we were without a Minister....we could do with many other workers like Mr. Kettle.

Mr. E. G. Pye was re-elected Chairman, Mr. Johnson, Secretary, and Mr. Kettle, Treasurer.

THE LINDSEY PRESS

PHILIP DODDRIDGE AND THE CATHOLICITY OF THE OLD DISSENT

by ALEXANDER GORDON, M.A.

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This lecture has been reprinted in connection with the Bicentenary of the death of Philip Doddridge

SCIENCE AND THE QUEST FOR GOD

by A. C. HARDY, M.A., D.Sc., F.R.S.

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(Essex Hall Lecture, 1951)

To be published April 19th

OUR UNITARIAN FAITH AND WORSHIP

by MORTIMER ROWE, B.A., D.D.

3d., by post **4d.**

This sermon, delivered at the Anniversary Service last year, has now been published, in response to many requests

THE LINDSEY PRESS

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THE SUNDAY SCHOOL ASSOCIATION

117th ANNUAL BUSINESS MEETING

will be held on

Tuesday, April 17, 1951, at 2.30 p.m.

At 14 Gordon Square, London, W.C.1

Chairman: REV. W. M. LONG

Agenda: Annual Report and Statement of Accounts
Election of President and Committee
Presidential Address by REV. W. WADDINGTON, B.A., B.D.

REV. H. H. CHEETHAM, *Secretary*

THE ASSEMBLY MEETINGS

Next week THE INQUIRER will print the Assembly Sermon and the President's Address.

In the following week's enlarged issue there will be full reports of the various meetings.

Order extra copies *now* so that every member of each congregation can know what has taken place at these important occasions.

DIAMOND WEDDING

STREET-THOMAS.—On April 15, 1891, at Parc-y-Velvet Chapel, Carmarthen, by the Rev. J. C. Street, Church of the Saviour, Birmingham, father of the bridegroom, the Rev. Sydney H. Street, B.A., of 19 Charlotte Road, Edgbaston, Birmingham, to Annie Janet, second daughter of the late Rev. W. Thomas, M.A. (Gwilym Marles), of Llywunrhydowen, Llandysul. Present address, 17 Chester Grove, Cirencester.

DEATHS

MADDISON.—On March 23, at Hermon, Hilde, B.Sc.(Lond.), daughter of the late Fred Maddison, J.P., and Jane Ann Maddison.

WATES.—George Frederick, on March 21, at 17 Westmorland Road, North Harrow. Age 93. Past member of Leytonstone Unitarian Church.

JOHNSON.—On March 15, at Chingford, Frank S. Johnson, aged 76, beloved husband of Muriel. Chairman, London District Lay Preachers' Union; Vice-President, City Pickwick Club; ex-Chairman, Dickens' Fellowship. Service was held at Morthake Crematorium on March 20.

HOLIDAY ACCOMMODATION

ALL READERS needing warmth, comfort and rest should consider this well appointed private hotel, facing South on best part sea front of unique resort sheltered from N. and N.E. Centrally heated throughout. H. and C. and spring interiors all bedrooms. Vacancies from mid-April. From 14s. daily, £4 to £6 10s. weekly, including gratuities, early tea, 4 meals daily, coffee, etc. Vegetarian if desired. Normanhurst, 12 Eversfield Parade, St. Leonards-on-Sea. Medically commended, protective climate, spp. all-weather promenade.

ST. LEONARDS-ON-SEA for milder Spring holidays. Enquire now also for Summer (no deposit necessary). Boating, fishing, bathing (own beach tent); lovely Sussex countryside. Summer terms from £4 12s. 6d. Normanhurst (see first advertisement for full address, etc.).

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HOVE, 51 Tisbury Road. Central position, near sea, shops, churches, etc. V1 Spring beds, good food. Full board 4½ gns. Bed/Breakfast 3 gns.

MISCELLANEOUS

A CATALOGUE of New and Second-hand Theological books may be obtained free from The Lamp Press, Ltd., 6 Old Town, Clapham, London, S.W.4.

FRANK S. JOHNSON

FRANK S. JOHNSON died on March 15, and many will mourn his passing. A North country man, he was a Londoner by adoption. Over a long period of years he served the Unitarian cause as lay preacher. He held membership at several of the London churches; and until his death was a member of the Richmond Free Church. During his residence in Richmond he was, for a time, chairman of the church committee, where his insight and business experience made him a valuable leader. Often on the Continent on business, he took a keen interest in the friendship of other nations.

Frank S. Johnson was an ex-chairman of the Dickens' Fellowship, and perhaps he will be longest remembered for his Dickens' recitals, especially for his artistic and dramatic rendering of *A Christmas Carol*. So realistic were these recitals that the children in the Westmorland villages where he gave them called him "Mr. Dickens".

The many churches and its members, in both north and south, which he served so devotedly, will miss him for his genial personality and for the enthusiasm of his religion.

E. K.

CALENDAR

SUNDAY, APRIL 15th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. C. RENDALL.
ADDINGTON, Un. Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St. 11.30 and 7, ——.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. JOHN KELTY.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Rev. GRACE MEWHORT.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev GORDON STUART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. SCOTT L. JOHNSTON.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REMFREY.
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, Supply.
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. RENDALL JONES.
BRIGHTON, Christ Ch. Unitarian, New Road, 11, Rev. A. J. LONG, 6.30, Mr. JOHN STOBIE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. COHEN DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Mr. D. FACE.
BURNLEY, Unitarian Church, Trafalgar Street, 6, Mr. F. HALSTEAD.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, ——.
BURY, Bank St., 11 and 6.30, ——.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PETER.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHESTER, The Church of the Great Companions, Hoole Hill, 3, Rev. WILL HEYES.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PEARCE.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.
CLECKHEATON, Smith, Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEHEAD.
COLNE, Free Christian Church, Beech St., 6.30, Supply.
COLWYN BAY, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TIBBY.

CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Mr. JOHN STORER.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street, Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GUILDFORD, Ward Street Church, 11.15, Supply.
HALE CHAPEL, Hale Barns, 10.45, Mr. B. HODKINSON, 6.30, Mr. T. W. ROBERTS.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HUDDERSFIELD, Fitzwilliam St., 6.30, Rev. DUDLEY RICHARDS.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILIPSON.
IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6, Rev. W. HAWORTH.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11, Rev. H. WHITAKER, 6.30, Women's League Service.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. ALFRED HALL.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Mr. DAVID CRECK.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN L. GOLLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHERVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Rev. E. G. GREEN.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. W. WADDINGTON.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford High Rd., 6.30, Rev. A. PEACOCK.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. VICTOR FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. H. H. CHEETHAM.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. W. WADDINGTON.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUNDLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. F. HANKINSON.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28, Bell Street, Edgware Road, 11, Rev. HELEN PHILLIPS.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. E. S. BOWEN (April 15).
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ASSHETON), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6, Rev. KENNETH SUMMERLY.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPER.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTERIL.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Church Anniversary Service, Mr. ERIC WEB.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOGGIE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MOBBS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.
NANTWICH, Old Chapel, 6, Mr. WILLIAMSON.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Supply.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. R. PHILIPSON.
OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. WALTER M. LONG.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, ——.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11, Rev. E. H. KERSLEY, 6.30, Mr. A. G. HEFFORD.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Mr. LESLIE K. BELL.
RINGWOOD, Hants, The Meeting House, 11, Rev. F. MUNFORD.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. W. BEER.
SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Mr. C. H. GREEN.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. J. E. M. KAY.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Mr. J. HALLAM.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. B. VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. ALBERT SMITH.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERSEL.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. H. LEONARD.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.
YORK, St. Saviourgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMPBELL.
TORONTO, First Unitarian Church, Jarvis St. 11, Rev. W. P. JEMMETT.
VANCOUVER, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOSKEN.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 120 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MADGES C. RAYNER.

The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

CONWAY HALL, LONDON

(except where otherwise stated)

Tuesday, April 17th to Friday, April 20th

Outline of Chief Events—

TUESDAY, APRIL 17th

2.30 p.m. SUNDAY SCHOOL ASSOCIATION, ANNUAL MEETING (14 Gordon Square).

4.30 p.m. RECEPTION (Rosslyn Hill Chapel).

7.0 p.m. ANNIVERSARY SERVICE (Rosslyn Hill Chapel).
Preacher: Rev. Lawrence Redfern, M.A., B.D.

WEDNESDAY, APRIL 18th

10.0 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.

1.45 p.m. ANNUAL BUSINESS MEETING RESUMED.

2.45 p.m. SPECIAL SESSION ON THE FUTURE OF OUR MINISTRY.
Chairman: Rev. G. Randall Jones, M.A., B.D., B.Sc.
Speakers: Mr. Harold B. Moore.
Rev. A. W. Vallance, B.A.

7.0 p.m. PUBLIC MEETING.
FORUM ON "THE WITNESS OF LIBERAL CHRISTIANITY IN OUR TIME".
Chairman: Rev. H. S. Carter, M.A.
Panel: Mrs. M. Dickin.
Rev. H. Crabtree.
Rev. W. B. Tavener.
Questioners: Mr. M. Baston, B.A.
Rev. L. Mason, B.A., B.D.

THURSDAY, APRIL 19th

10.0 a.m. COMMUNION SERVICE (14 Gordon Square).
Rev. Kenneth Twiss, M.A.

11.15 a.m. ESSEX HALL LECTURE. "SCIENCE AND THE QUEST FOR GOD."
Professor A. C. Hardy, F.R.S., Linacre Professor of Zoology and Comparative Anatomy, Oxford.

Afternoon. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Ministers' Meeting).

7.30 p.m. CONVERSAZIONE (Swedish Church Hall). Morning Dress.

FRIDAY, APRIL 20th

10.0 a.m. CONFERENCE. "FUTURE PLANS".
Chairman: Rev. G. Randall Jones, M.A., B.D., B.Sc.
Speakers: The Chairmen of the Departmental Committees.

12 noon. CLOSING ADDRESS. "EXCEPT THESE ABIDE IN THE SHIP".
Rev. J. Arnold Williams, B.A., B.D.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing, with the name of the Seconder.

Council Resolutions

Ministerial Man-Power and Adequate Stipends.—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches recommends that in view of the rapidly changing conditions of modern life and social customs, the churches should consider the desirability of concentrating the worshipping congregation at one Service on each Sunday: and that in view of the serious shortage of ministers and the increasing difficulty of raising an adequate stipend, the churches should consider the adoption of the policy, advised in the Report of the Commission on the Work of the Churches, of grouping congregations, where conditions are favourable, as 'sister churches' under one minister; and more particularly when a pulpit becomes vacant, that the Committee of the District Association concerned should consult with the Policy Committee of the General Assembly, to ensure that the best possible use is made of our limited resources in manpower and money."

Moved by the President.
Seconded by Mr. Ronald P. Jones.

Civil and Religious Liberty.—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches observes with grave concern the general indifference to personal liberty at a time when it is threatened by the growing power of governments and by the spread of ecclesiastical authoritarianism, and affirming its unfaltering faith in the value of human personality pledges itself to serve with renewed devotion the cause of civil and religious liberty the world over."

Moved by the President.
Seconded by the Rev. L. A. Garrard.

Huddersfield Unitarian Church Resolution

Co-ordination of Financial Resources.—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, being desirous of finding the best means of furthering the cause of Liberal Religion, is of the opinion that it would be wise to investigate the possibility of co-ordinating the financial resources of the member churches, and that to this end, congregations should be asked, through their District Associations, to direct their thoughts to this matter, so that the Movement as a whole may be strengthened."

Moved by Mrs. Campbell Vickerman.
Seconded by the Rev. Dudley Richards.

Swansea Unitarian Church Resolution

World Federation.—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, approves any initiative His Majesty's Government may take towards the establishment of European or Atlantic political and economic Federal Union; and urges His Majesty's Government to miss no opportunity to secure a settlement in the Far East satisfactory to all the peoples concerned, and to do everything in its power to bridge the gap between East and West, as the first step towards the attainment of World Federation."

Moved by the Rev. Basil Viney.
Seconded by Mr. S. R. Butler.

Resolution Submitted by Twelve Ministers and Delegates

Peace Pact.—"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, in order to fulfil the hope cherished by the peoples of the world whatever be their view of the causes that have brought about the danger of a world war; and in order to strengthen peace and safeguard international security: urges the conclusion of a pact of peace among the five Great Powers; the United States of America, the Soviet Union, the Chinese People's Republic, Great Britain and France.

We would consider a refusal to meet to conclude such a pact, by the Government of any of the Great Powers—whichever it might be—as evidence of aggressive design on the part of the Government in question.

We call upon all peace-loving peoples to support the demand for this pact of peace, which should be open to all countries."

Moved by the Rev. Alex. Reid.
Seconded by Mrs. Riddell.

LONDON DISTRICT AND SOUTH-EASTERN PROVINCIAL ASSEMBLY

ANNUAL MEETINGS

STAMFORD STREET

SATURDAY, APRIL 28, 1951

3.0 Service: Rev J. P. Chalk.

3.45 Annual Business Meeting and Election of Officers.

5.0 Tea. 1/- each.

5.45 Council Meeting.

ESSEX CHURCH, LONDON

Palace Gardens Terrace

The ANNUAL MEETING will be held on WEDNESDAY, APRIL 25

Tea at 7 p.m. Business Meeting 7.30 p.m.

Speaker: Rev. A. Peacock

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